



COMMUNITY SERVICE NEWSLETTER

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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

builders of the dawn: new age communities that work

An Evening Lecture/Slide Show and Saturday Workshop

On the weekend of May 24-25 Corinne McLaughlin and Gordon Davidson, authors of Builders of the Dawn: Community Lifestyles in a Changing World, will be with us in Yellow Springs to give a Friday evening slide show and talk and a Saturday workshop on building community. They write, "We would like to let the general public know about the good work being done by the many new age communities around the country and the world to inspire people and offer a positive vision of the future. In contrast to the media image of 'cults' and 'hippie crash pads,' we have found a real sense of freedom and maturity in the 100 or more communities we have visited. These new communities are providing a real service to the public in offering educational, healing or energy research programs, and they provide support centers for personal growth and for in-depth training in the art of relationship and conflict resolution.

"Builders of the Dawn is receiving very favorable reviews from many people, including Ram Dass, John Naisbett and Virginia Satir, as there is nothing else like it available today. It includes interviews with founders

of successful communities, such as Peter and Eileen Caddy, Swami Kriyananda, Stephen Gas-kin, Ken Keyes and Sun Bear on guidelines for building communities. We would like to share this information with as many people as possible around the country as we travel."

The builders of the dawn--the new communities of the 80's--are pioneering a positive response to societal ills, and demonstrating the attitudes and values needed to restore a sense of community to our lives, wherever we live. These emerging communities are mapmakers for humanity's journey into the future. They function like research and development centers for society, experimenting with new approaches to problems like inflation, pollution, the energy shortage, job alienation and unemployment, and rising health costs. Many ideas and techniques being developed in communities are directly applicable to urban and suburban living--reducing living costs, while enhancing friendship and the quality of life.

Living in these communities is a powerful training in the art of relationship--learning to live as an inter-related part of a

whole system--balancing the needs of others with one's own. This "whole system" awareness is a much needed skill in today's world--in families, in businesses, and in international politics.

These communities are thriving in the 80's and have a new maturity and sustainability that goes beyond the stereotyped image of all communities as "hippie havens." Today's communities express a wide range of lifestyles, and most are formed for a specific purpose--political, spiritual, educational, scientific. Most are working toward the creation of a better world and/or toward personal growth.

A slide show presenting an overview of 30 new age communities in America and elsewhere will also be included in this lecture. The slide show surveys successful models of appropriate technology, solar energy, wholistic health, worker-owned and managed businesses, organic agriculture, conflict resolution, and male/female relationships.

The one-day workshop on Saturday, May 25, will explore new age communities in more depth, based on the workshop leaders' combined 23 years' experience in community living, and their visits to over 100 communities around this country. This experiential workshop will include practical ideas and techniques for creating a sense of community wherever you are--in the city, suburbs or workplace. It will offer guidelines for building communities, for conflict resolution, consensus decision-making, and for establishing cooperative businesses. Guided imagery, cooperative games and sacred dance will be included.

Corinne and Gordon are co-founders of Sirius Community, a non-profit educational center on 86 acres in western Massachusetts. Founded in 1978, Sirius is a spiritual community with 25 adults and children, offering educational programs for the public and governing itself through consensus.

McLaughlin and Davidson have taught courses on Strategies for Social Change at Boston College, on The Politics of Aquarius at Hampshire College in Massachusetts, and on the Dynamics of Alternative Communities at Amer-

ican University in Washington, D.C. Over the last 7 years, they have given workshops and presentations in over 200 colleges, new age centers and governmental agencies, from California to Washington, D.C.

In 1979 Corinne and Gordon helped organize the New England Network of Light, a network of over 60 new age communities and groups which meet quarterly to mutually support each other, exchange resources, and co-sponsor projects. They edit a quarterly newsletter for the Network and have published The New England Network of Light Directory. They also have co-authored numerous articles for publications such as Mother Earth News, Communities Magazine, and In Context, and they have appeared on the NBC-TV Today Show, PBS, and in Esquire magazine.

As former members of the Findhorn Community in Scotland, Corinne and Gordon served as members of the college faculty and offered workshops for members and guests. Corinne was a member of the Core Group, the community's policy-making body, and she worked as a writer and graphic artist for Findhorn Publications. Gordon edited Findhorn's Onearth Magazine and focalized the 1977 Oneearth Conference at the community.

Gordon has worked as a consultant in research, program design, training and management for numerous governmental agencies and corporations. He was formerly editor of World Goodwill, a non-governmental organization at the United Nations connected with the Lucis Trust, and he was a Peace Corps teacher in India. Corinne has worked as a special education and high school teacher in Los Angeles and as an Editorial Assistant for Rolling Stone magazine.

We hope many of our members will be able to attend this valuable weekend presentation. The Community Educational Service Council, Inc. (formerly the Homer Morris Loan Fund) will hold its annual membership and directors' business meetings Saturday evening and Sunday morning (May 25-26) following the McLaughlin-Davidson workshop. The workshop will also comprise the Fellowship of Intentional Communities gathering for this year, which CESC usually arranges in conjunction with its annual business meeting.

McLaughlin and Davidson's new book, Builders of the Dawn: Community Lifestyles in a Changing World, published by Stillpoint, will be available from Community Service after May 15 for \$12.95 plus 10% for postage.



The Place of Religion in Community

by Griscom Morgan

While the Yale Cross Cultural Survey found the only universal social forms among human societies were the family and small community, it found functions that also were universal. Religion was one of these. Of course economics (the very word is derived from "household management"), nutrition, language and other such functions were universal.

The Churches, as we know them today, are to a significant extent political institutions, some developed as means for the state to control the people; and religion, being a controlling factor in community function, made it important for rulers to control them. The early Christians existed and developed as small communities with great variety. The Roman government captured this movement, killing off a very significant proportion of those who would not accept the political authority of the state. So religion came to be significantly identified with political organizations of belief for and against political authorities, with the dogmas imposed on the people. These tended to be straight jackets to thought. But the great Italian leader Joseph Mazzini wrote: "Religious thought is the breath of life of humanity, at once its life and soul, its spirit and outward sign." And the great philosopher Alfred North Whitehead wrote: "The topic of religion is individuality in community." It is not just the individual, the family, the village, the church, the nation or humanity, but each with its sacred individuality in relation to all others and the larger wholes and the universal--what the American Indians call the Great Spirit--that is

the subject of religion, and so it cannot be confined to the church or be excluded from community as contrasted with private schools. The separation of church and state does not mean that religion should be kept out of public schools, just as keeping "politics" out of a school system should not mean that politics should not be the subject of thought and enlightenment in these schools. For politics, and even more so religion, are intrinsic and integral to society and the community. Religious and political freedom are vital and precious. They are, in fact, part of our religious heritage.

As an example, a group of people concerned with the good community and representing a wide spectrum of church, race, income, education and politics in an area of metropolitan Dayton conceived the idea that to do well we must have wholeness of life together and not just talk together. Wholeness meant joy and song and friendliness and concern for all of life not just in the future we were working for, but while we were working for it. And so it developed.

When our secretary became ill and had an operation for cancer we took time to pray for her. When we were faced with a bitter unethical exploitation of the public we prayed for guidance as to how to respond and relate to it. Out of this we had a sense of keeping clear of hate and conflict while working with the issue, and in consequence it was resolved to the best interest of all.

One day in our weekly meeting we had some new people join our fellowship. We told how we sought to constitute a wholeness of community life in our endeavor for the good community--including politics and religion. One of the newcomers said, "Oh, do you all say a creed together?" A member in the group, a workman, answered, "Hell, no! We are all from different denominations and heritages. Our religion is to share, experience together." After the evening meeting someone commented that we had more real religion in that evening together than he had ever experienced in church. A fine minister became chairman of the group, and he found religious life in the group.





TV or not TV

by Donald Szanthe Harrington

THE EFFECTS OF MODERN COMMUNICATION
ON THE SMALL COMMUNITY (a condensation
of his talk given at our November '84
conference)

There is no question but that the mass media have enormous power and that modern methods of communication have revolutionized our individual lives and small community living. They have created something which the pundits call a "global village" of the whole earth. Through the miracle of television, we can actually see what is happening to people on the other side of the world. TV is everywhere, so each small community is in a sense more in touch with what is happening all over the world than villages used to be with what was going on in the neighboring town or city. Individual and community isolation are gone forever. There is good in this, for it helps small communities to outgrow any narrowness of viewpoint.

But on the other hand the mass media are so all-engrossing that they steal away the time which people used to spend with each other and in community relationships. I dare say that there is far less intercommunication among people in small communities today than there used to be before the ubiquitous TV screen entered virtually every home.

Not only does television steal the time that parents used to spend with children, husbands with wives, and families with other families in the community; but it substitutes a one-way kind of communication in which you have to take whatever the television screen says and you are not able to respond. It is one-way communication.

Furthermore, because in this country it is organized to make profit, everything is sensationalized, hyped-up out of all proportion to the normalities of everyday life. Television tends to become an artificial substitute for real living.

Many years ago when I was at Antioch College I participated in an experiment in which I



was asked if I could remember any poem that I might have learned in the sixth grade. I could not remember any particular poem, although I did remember learning some. Under hypnosis, I recited the whole of Walter Scott's "The Lay of the Last Minstrel" without hesitation. We know that everything we experience is recorded and has its effect upon our lives. We must wonder, then, what the mass media are doing to us and to our children.

Some years ago I went to visit a young couple of my church who lived in the Greenpoint neighborhood of Brooklyn, which is a working class neighborhood. He was a brick-layer, she a housewife. They had three little children, and when my wife and I arrived we found the three children sitting in a playpen watching a violent scene on television. We sat down with the parents and began to talk, but they made no effort to turn off the television, so over and over again our efforts to talk drifted off into absorption with the violence on the TV screen. Finally, I asked them to turn off the television set so that we could talk. They did so, but this caused such a howl from the children, all under five years of age, that we had to retreat to another room. It brought to my mind a line from one of Edwin Markham's poems: "How shall the future reckon with this man?"

For our thought-starters, let me offer a couple of quotes which raise this question vividly. First, from Norman Cousins' remarkable book, *The Improbable Triumverate*, in which he recalls a discussion with then Premier Khrushchev of the Soviet Union regarding American television as he had witnessed it while visiting here. Khrushchev said:

"Frankly, I could hardly believe my eyes when I was in the United States--the kind of things you showed on television. If the things you show are representative of the kind of life you have in America, God help you! All the killing and beatings and cheating and swearing and wife-stealing and immorality! A nation can't help being judged by the things it's interested in.

"But what is most surprising to me is that you apparently have no idea of the kind of harm this is doing to your children. They sit in front of the TV sets for hours at a time and take it all in. What kind of food is this for tender, young minds? And you wonder why you have a juvenile delinquency problem. Surely your capitalists, who put on these TV programs, must have some conscience and could be persuaded not to make money out of deforming children's minds. Capitalism isn't just an unjust economic system. It's a way of life which leads to the corruption of important values. Television is just one example."

Or, if you don't think Khrushchev expert enough, here is what Bruno Bettelheim, one of the psychologists who has studied extensively the relationship between TV and children's problems, says in his book, The Informed Heart:

"Much has been said about the contents of television programs. But my concern here is less with content and much more with what persistent watching does to a child's ability to relate to real people, to become self-activating, to think on the basis of his own life experience instead of in stereotypes out of shows.

"Many children, four to six years of age, communicate mainly in terms of their favorite shows and relate much better to the TV screen than to their parents. Some of them seem unable to respond any more to the simple and direct language of their parents because it sounds unimpressive compared to the suave diction and emotionally loaded idiom of TV professionals....Children who have been taught or conditioned to listen passively most of the day to the warm verbal communication coming from the TV screen ...are often unable to respond to real persons because they rouse so much less feeling than the skilled actor. Worse, they lose the ability to learn from reality, because life experiences are more complicated than the ones they see on the screen, and no one comes in at the end to explain it all. Conditioned to being given explanations, he has not learned to puzzle for one of his own. He gets discouraged when he cannot grasp the meaning of what happens to him and is thrown back once more to find a culprit within predictable stories on the screen.

"If, later in life, this block of solid inertia is not removed, the emotional isolation from others that starts in front of TV may continue in school. Eventually it leads, if not to a permanent inability, then to a reluctance to becoming active in learning or in relations to other people....This being seduced into passivity and discouraged about facing life actively, on one's own, is the real danger of TV, much more than the often assinine or gruesome contents of the shows."

Social theorist and author Arthur Koestler was concerned with the same problem and described its deeper implications in his book, The Trail of the Dinosaur. He wrote:

"Nor did the extension of the range of the sense organs through radio and television increase the intellectual range of the human mind, its powers of abstraction and synthesis. It seems rather that the reverse is true: that the stupendous amplification of vision and hearing caused a rapid deterioration of the intellectual and moral content of communication. In the new generation born into the age of television, not only the habit of reading, but the faculty of thinking in abstract, conceptual terms seems to be weakened by the child's conditioning to easier, more primitive forms of visual perception. The dangers of this regression from the conceptual to the perceptual, from abstract language to picture strip language, are less obvious in the immediate future, but in the long run no less grave, than the spectacular increase in (man's) destructive power.

"To sum up, our diagrams show an unprecedented increase in the range and power of the species' sensory and motor organs, coincident with a deterioration of the integrative functions which determine spiritual maturity and social ethics."

In other words, I think we can say without qualification that the effects of modern communication on the individual and the small community are not all good. Many may be very destructive. And it is hard to know just what we can do about it. The air waves, of course, belong to the public, so one of the first things we could do would be to insist on a far stronger public-interest regulation of the air-waves, a Federal Communications Commission which would oversee and

regulate broadcasting in the public interest.

The very least we should require would be for government-supported nationwide public educational TV programs to give our present commercial programming some real competition.

What all of us can do is to try to protect our children, seeing to it that the kinds of programs presented during the hours when they are watching would be of the sort that would not injure them. We should also start to train children to be critical of television programming, right from the start, from the first grade in elementary school, teach them to pick and choose, to evaluate and criticize. And we should be carrying on very extensive research concerning the real impact of television programming upon the character, personality and mentality of our children.

Staff Comment

by Bonnie Spitzkeit

We are probably all in agreement that television is a very powerful communication medium. If we are concerned about and fearful of TV's effect on our minds and our children's, what can we do? Is its impact necessarily undesirable? How much does current programming simply reflect the "collective unconscious" of our culture? Will improving our own "ecology of mind" also improve TV?

Please write to us on this subject--how does television fit into or out of your lives? Does watching TV ever keep you from reading printed matter like our NEWSLETTER? If there were TV shows which broadcast the same information as our NEWSLETTER, would you watch or read?



Book Review

by Betty Crumrine

TORCHES TOGETHER: The Beginning and Early Years of the Bruderhof Communities by Emmy Arnold, NY: Plough Publishing House, 1971, paper, 231 pp. Available from Community Service, Inc. for \$5.00 plus \$1.00 for postage and handling.

TORCHES TOGETHER: The Beginning and Early Years of the Bruderhof Communities is a simple and touching book written by Emmy Arnold, who was one of the main founders of the communities, along with her husband, Eberhard. It is fascinating not only because it tells of the communal history of the Bruderhof and of how the members "...were visited again and again and kindled by the uniting spirit, in spite of our human weaknesses and failings," but also because it gives us firsthand glimpses of the Arnolds' own lives and of the challenges they faced and met in a most determined way. This book consists of reminiscences and accounts of Emmy and Eberhard Arnolds' lives before the Bruderhof, of the founding of a community called the New Work House in Sannerz, Germany, of the split-up of that group and the founding of the Rhon Bruderhof with its subsequent joys and sorrows, of the founding of the Alms Bruderhof in Liechtenstein and the Cotswold Bruderhof in England and finally, of a postscript by a spokesperson for the present Bruderhof.

Torches Together is as much a biography of Eberhard as it is an autobiography of Emmy. Both of them became part of a religious movement in Germany before the First World War which emphasized repentance and a radical change of life through Christ. Emmy writes:

What concerned us throughout these Whitsun days was an urge to carry something new into the world, to blaze a trail for the kingdom of God, the message of peace and love. Francis of Assisi, with his love for men and animals had much to say to us.

Seven people began living in community after finding a house at Sannerz, Germany. Their values were simplicity and plainness, poverty, chastity, purity of each individual and marriage as a symbol of the unity of God with the church. This first community grew in numbers but the issue of whether Christ

has control of people's economic lives as well as other matters caused a split. Many left with money and goods divided between them and the ones remaining. The reader is moved to compassion as Emmy writes of this brutalsevering of the original dream to live in community.

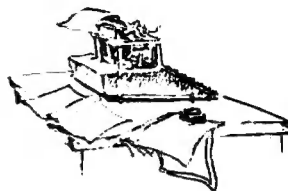
The Rhon Bruderhof, on a large farm situated in a poor area in the Rhon Mountains, was the Arnolds' next attempt to continue living in community. It is a story of joy, faith, poverty, hardship, endurance and courage. The community had little money but great hope. Emmy writes with humor and perception of their many trials, such as the first death in the new community and of their many successes, such as the first wedding.

One of the most spellbinding sections of the book deals with the Rhon Bruderhof's conflict with Hitler's state. Through sheer courage and incredible stamina the members of the Rhon Bruderhof managed to protect most of their children as well as their young men who would have had to register for military service. The Alms Bruderhof and Cotswold Bruderhof were created as refuges at this time. Here is where Emmy's story ends. However, a postscript updates the history of the Bruderhof and provides insight into the meaning of it in today's world. The author of the postscript writes:

All of us who joined the Bruderhof movement since the closing of the Rhon Bruderhof find here the possibility to give ourselves with others in the everyday struggle and joy of living in brotherhood. It is no utopian escape. We face a fragment of world need in ourselves and our neighbors and strive for an answer to it. (If we are honest, which human can face more than a fragment?) It is an illusion to think that men, women, and children can live together in this world today in such a way as to escape its need and sickness, for the "world" situation is everywhere "our" situation whether we live in full community or try to drop out of society, whether we move to suburbia or stay in the "normal" urban or rural mainstream.

TORCHES TOGETHER: The Beginning and Early Years of the Bruderhof Communities is a remarkable book and difficult to put down once it has been taken in hand and opened.

Readers Write



ABOUT "STELLE, DAWN OF A NEW AGE CITY"
(Nov.-Dec. 1984)

Just a short note to point out something that really bothered me in the discussion of Stelle. In discussing the early learning programs that help parents give their children an excellent education in these vital years, it goes on to say, "Mothers in our early learning programs devote an average of three hours daily to helping their children learn." I find it interesting that they do not talk about mothers and/or fathers. Is that because only mothers participate?

If we are really interested in developing new age cities--new age lives--it is important to allow and support and encourage the sharing of child care responsibilities. Raising children is an extremely important job, but it is not and should not be the job of women. We need to do everything we can to enlarge our vision--"It's fair to share; it shows you care."--so that we are not only talking about cooperative endeavors in the world of work but cooperative endeavors in our homes as well.

Perhaps this was just a linguistical problem in the article and they meant "parents." but I felt it was too important not to bring to your attention.

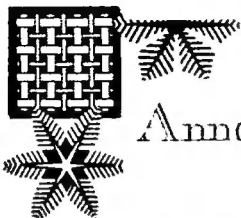
Marilyn Becker, Michigan

NOTE ON A BOOK ORDER

I do very much enjoy the NEWSLETTER--I read every word of each one. And maybe a time is approaching when I can practice more of what you preach.

Allen Myers, New Hampshire





Announcements

PERMACULTURE (the design of human living spaces around environmental principles)

March 20: Introduction to Permaculture and Edible Landscaping Lecture, E.P.A. Auditorium, 26 W. St. Clair, Cincinnati, OH. Contact: Clark Moore, Southwest Ohio Alternative Energy Association--(513) 528-0420.



RURAL VIRGINIA, INC.

Paradise Lost?: Life in Rural Virginia-- an important conference for Virginians interested in rural development--will take place April 10-12, 1985, at the Donaldson Brown Center for Continuing Education on the campus of Virginia Tech, Blacksburg, VA. Contact Rural Virginia, Box 105, Richmond, VA 23201, for registration (\$40) and Donaldson Brown CEC, Virginia Tech, Blacksburg, VA 24061 (703-961-5156) for lodging rates and reservations. Topics include, "What is Small Community Life?"



NATIONAL CENTER FOR EMPLOYEE OWNERSHIP

The Fourth Annual Confernece on Employee Ownership and Participation will take place April 25-27, 1985, at the Golden Gateway Holiday Inn in San Francisco, CA. The conference will include the first public presentation of the Center's four-year national study of the dynamics of employee ownership. This study is the most comprehensive research project yet undertaken on this subject. Cost is \$105 for individual non-members plus hotel rates (800-HOLIDAY); discount for registrations mailed by March 25. Contact NCEO, 927 S. Walter Reed Dr. #6, Arlington, VA 22204.

CINCINNATI CENTER FOR PEACE EDUCATION AND GRAILVILLE

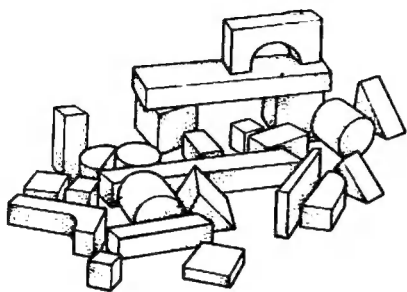
The Cincinnati Center for Peace Education and Grailville announce a weekend workshop entitled "Hopes, Fears and Our Futures: Personal Journeys" to be held May 3-5, 1985, at Grailville in Loveland, OH. The workshop will address issues of "despair and empowerment" in response to global crises: war and the nuclear threat, economic and human oppressions, and environmental deterioration. The workshop will offer methods to release energy for creative action. Resource person will be Kevin McVeigh, National Coordinator of Interhelp and consultant to numerous peace and disarmament projects. Cost for the program is \$50 (\$100 for program, meals, and lodging). Scholarship help is available. Contact Steve Miles, CPE (513-221-4863) or April McConeghey, Grailville (513-683-2340).





1985 DIRECTORY OF INTENTIONAL COMMUNITIES

The Spring 1985 issue of Communities Magazine will feature a Directory of intentional communities and articles about their history and significant accomplishments. For over 12 years, Communities Magazine has reported on the broad range of lifestyles and the varied resources intentional communities provide for accelerated personal, social and global transformation. The 1985 Directory will be available in April for \$5 post paid. A 1-year subscription to Communities Magazine (4 issues including the Directory) is \$10. Write to COMMUNITIES MAGAZINE, 126 Sun Street, Stelle, IL 60919 (815-256-2252).



HEARTH SONG

Recently we received a beautifully illustrated "catalog for families" entitled Hearth Song: "We are a relatively small mailorder service, inspired by a love of children, a reverence for life and a desire to support parents in their task of parenting." Contact Hearth Song, 2211 Blucher Valley Rd., Sebastopol, CA 95472 (707-829-0900).

EMERGING COMMUNITY

Cath Posehn, 1401 O Street, Rio Linda, CA 95673 (916-991-9243), writes that. "I want to start an intentional community in northern California. Community is of the utmost importance in my life. Some other ways I could describe myself are: ardent feminist, weaver, political activist, 'doer,' and hard worker." In her lengthy letter, Cath cites the Federation of Egalitarian Communities, Twin Oaks, Movement for a New Society, and CESCO as significant resources. She reports that a core group has formed and is working toward their goal on a consensus basis. She signs off saying, "It's clear to me that soon the next step will be starting a household or households of interested people to allow for more extensive communication. If you'd like to continue to hear about our progress let me know."

NEW HOPE

Futurist minds in New Hope, Berea, KY, have designed their own 100% co-op community for all generations, races and classes. The 10-year development is expected to start in March. By "100%" they mean they will produce and consume their own health foods, construct their own 100% passive solar houses, operate their own home clinic with a skilled nurse for sickness prevention, and provide a business plan for self-finance and self-management with expertise in charge. Money will originate with senior citizens who seek housing, food, care and fellowship in retirement and who will furnish finances in lieu of labor. Contact: Jim Wyker, 111 Bobolink, Berea, KY 40403.



THE CALF-PATH

by Sam Walter Foss
in Whiffs from Wild Meadows

I

One day through a primeval wood
A calf walked home as good calves should;
But made a trail all bent askew,
A crooked trail as all calves do.
Since then three hundred years have fled,
And I infer the calf is dead.

II

But still he left behind his trail,
And thereby hangs my moral tale.
The trail was taken up next day
By a lone dog that passed that way;
And then a wise bellwether sheep
Pursued the trail o'er vale and steep,
And drew the flock behind him too,
As good bellwethers always do.
And from that day, o'er hill and glade,
Through those old woods a path was made.

III

And many men wound in and out,
And dodged and turned and bent about,
And uttered words of righteous wrath
Because 'twas such a crooked path;
But still they followed--do not laugh--
The first migrations of that calf,
And through this winding woodway stalked
Because he wobbled when he walked.

This forest path became a lane,
That bent and turned and turned again;
This crooked lane became a road,
Where many a poor horse with his load
Toiled on beneath the burning sun,
And traveled some three miles in one.
And thus a century and a half
They trod the footsteps of that calf.

V

The years passed on in swiftness fleet,
The road became a village street;
And thus before men were aware
A city's crowded thoroughfare.
And soon the central street was this
Of a renowned metropolis;
And men two centuries and a half
Trod in the footsteps of that calf.

VI

Each day a hundred thousand rout
Followed this zigzag calf about
And o'er his crooked journey went
The traffic of a continent.
A hundred thousand men were led
By one calf near three centuries dead.
They followed still his crooked way
And lost one hundred years a day;
For thus such reverence is lent
To well-established precedent.

VII

A moral lesson this might teach
Were I ordained and called to preach;
For men are prone to go it blind
Along the calf-paths of the mind,
And work away from sun to sun
To do what other men have done.
They follow in the beaten track,
And out and in, and forth and back,
And still their devious course pursue
To keep the paths that others do.
They keep the path a sacred groove,
Along which all their lives they move;
But how the wise old wood-gods laugh
Who saw the first primeval calf.
Ah, many things this tale might teach--
But I am not ordained to preach.

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Membership

Membership is a means of supporting and sharing the work of Community Service. The basic \$15 annual membership contribution includes a subscription to our bimonthly NEWSLETTER. Larger contributions are always needed, however, and smaller ones will be gladly accepted. Community Service is a non-profit corporation which depends on contributions to fund its operation. All contributions are appreciated, needed, and tax deductible. (Overseas membership is \$20 U.S. All members outside the U.S., please pay in U.S. currency.)

Consultation

Community Service makes no set charge for formal or informal consultation. Customarily, we ask for a contribution at a rate equal to the client's hourly earnings.

Address Changes

If there is an error on your mailing label, please send the old label and any corrections to us promptly. It increases our cost greatly if the Post Office notifies us of moves, not to mention that we like hearing from our members and friends! Also, please inform us if you receive courtesy mailings and are not interested.



HAVE YOUR FRIENDS SEEN THE NEWSLETTER?

Please send the names and addresses of your friends who might enjoy receiving a sample of our NEWSLETTER and a copy of our booklist. (If you wish a specific issue sent to someone, please send \$.50 per copy.)

Editor's Note

We not only welcome letters to the editor (under 300 words) but also articles (700-1500 words) about any notable communities or people who are improving the quality of life in their communities. Anyone submitting an article should enclose a self-addressed envelope if s/he wishes it returned. The only compensation we offer for your time and effort is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.



Trustees

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